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The  
History and Articles of Masonry;

(Now first published from a MS. in the British Museum,)

DEDICATED, BY PERMISSION, TO

THE W. BRO. JOHN HAVERS, Esq., P.S.G.D.,  
President of the Board of General Purposes,

BY THE EDITOR,

MATTHEW COKE,

[Secretary of the Globe Lodge (No. 23); S.D. of the Egyptian Lodge (No. 29); Member of the Royal Union Lodge (No. 536); Hon. Member of the Florence Nightingale Lodge (No. 1008); and of the Homer Lodge, Smyrna (No. 1108); Member of the Florence Nightingale Mark Lodge (No. 10); Comp. of the Domastie Chapter (No. 206); Scribe E. of the St. James's Union Chapter (No. 211); the Royal Union Chapter (No. 536); and of the Polish National Chapter (No. 778); K.T. of the Kemys Tynze Encampment, and Grand Organist to the Grand Conclave of Masonic Knights Templar of England and Wales; S.P.K.  $\frac{1}{4}$ , Invicta Chapter, 18<sup>o</sup>.]

Music Master to the Royal Freemasons' School for Female Children; Member of the Newspaper Press Fund; late Editor of "The Clerical Directory;" and formerly one of the Children of Her Majesty's Chapels Royal.

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TO

**The W. Bro. John Habers, Esq., M.S.G.E.**

**DEAR SIR AND BROTHER,**

When I first sought permission to dedicate this work to you, my request was received in the kindest manner, and you even went so far as to suggest the propriety of my seeking some more influential brother, under whose auspices it might appear; but, considering that I was about to solicit the patronage of my brethren of the Craft for this work, I knew of no one in our Order more widely known, or justly esteemed, than yourself, and

having prevailed upon you to allow me to inscribe your name on my title-page, permit me, thus publicly, to offer you my warmest thanks. I was also guided by other considerations. I felt that the work, though small in size, should go forth to the world under the influence of the name of a patron who was known to be a scholar and a gentleman. Of the former I was well satisfied from many sources, and of the latter I was as fully sensible from your ancient and honourable lineage; added to which, I am under considerable obligation to you for facilities and assistance rendered to me in several literary enquiries. For these reasons, I have much pleasure in dedicating the following sheets to you, and beg you will consider them as an humble testimony of respect and esteem, from

Yours truly and fraternally,

MATTHEW COOKE.

78, George Street,

Euston Road, London, N.W.

July, 1861.

## PREFACE.

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By permission of the Trustees of the British Museum, the following little work has been allowed to be copied, and published, in its entire form. The original is to be found amongst the Additional Manuscripts in that National Collection, and is numbered 23,198.

Judging from the character of the hand-writing and the form of contractions employed by the scribe, it was most probably written in the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.

By whom, or for whom, it was originally penned there is no means of ascertaining; but, from the style, it may be conjectured to have belonged to some Master of the Craft, and to have been used in assemblies of Masons as a text book of the traditional history, and laws, of the fraternity.

In confirmation of this opinion a correspondent, in the "Notes and Queries" department of *THE FREEMASONS' MAGAZINE*, of December 8th, 1860, page 447, says :—

"Whereupon the King (Athelstan) caused a roll or book to be made, which declared how this science was first invented, afterwards preserved and augmented, with the utility and true intent thereof, which roll or book he commanded to be read and plainly recited when a man was to be made a Freemason."

This the writer quotes from a MS. dated 1600, but does not say where it is to be found. He states,—

"In reference to the above, Dr. Rawlinson, upwards of 120 years ago, adds, 'One of these rolls I have seen in the possession of Mr. Baker, a carpenter in Moorfields.'"

The before mentioned correspondent then makes the following query :—

"Is anything known of the early history of the MS. preparing for the press by Bro. Matthew Cooke? It would appear to be the identical one alluded to by Dr. R., Mrs. Caroline Baker, from whom the British Museum purchased the MS., being doubtless a descendant of this Mr. Baker."

Whether these conjectures are wide or near the mark must be left to every one to decide for himself; they are

inserted here because there is an air of probability about them, but in no way is it intended to offer them as more than plausible suggestions.

The following description of the original MS. may be interesting to many readers:—

It is written on vellum, is in a good state of preservation, and is protected by its original binding of two oak covers, at a former period secured by a clasp, the ends of which only remain. Its height is  $4\frac{3}{8}$  inches, by  $3\frac{3}{8}$  inches in width.

On the first folio, which is fastened down to the inside of the wood cover, are three portions of writing by modern hands. The first has been considerably obliterated, but the word "war" is still visible. The second, quite legible, is "William K." The third, in the neat hand of Sir Frederick Madden, Knt., Keeper of the MSS. in the British Museum, shows how it came into the library of that institution by a memoranda stating it was "Purch<sup>d</sup> of Mrs. Caroline Baker, 14th Oct., 1859."

On fol. 2 is written, in a large bold hand, "Jno. Fenn, 1786," and engrossed across the leaf, is "Printing in Germany, 1548. In England, 1471, Robert Crowe,

MDCCCLXXI." There is also the British Museum press mark, "199 g," in pencil.

The verso fol. 2 is stamped with an impression of the Museum book mark.

On fol. 3 is the number of the MS., viz., 23,198, inscribed by the Museum officer whose duty it is to number the books. There is also, in the same bold hand as that of Jno. Fenn's name on fol. 2, "The Seven Sciences. Geometry. A History of Masonry. Its Articles, Points, &c."

The verso of fol. 3 is blank, and the MS. itself commences on fol. 4.

The book extends over 34 folios, i.e., 68 pages, and concludes on fol. 38, six lines down.

Fol. 39 again bears the Museum stamp, after which a leaf of the vellum has been cut out, or the side of a smaller leaf ~~left~~, so that the binding threads should retain a firm hold. It has also been written upon, but the words are obliterated by rubbing; yet there are still sufficient marks left to enable any one to distinguish the name "William K." in a diamond-shaped border.

Fol. 39 b. has some traces of writing, but they are



wholly illegible, and the same holds good with regard to fol. 40, which latter is fastened down to the wooden cover at the end.

In a work like this, literal accuracy is of the greatest importance, and such has been the aim of the present publication. It is, as nearly as the difference between MS. and print would allow, a faithful reproduction of the original. To render it such, the contractions have had to be specially engraved for the purpose, and to this cause must be attributed the delay which has occurred in its appearance. To keep as near the MS. as possible, it has been set line for line, and folio for folio, with the original, and, although in prose, the lines have been numbered, as in poetry, for facility of reference.

THE HISTORY AND ARTICLES OF MASONRY are not put forward as entirely new to Freemasons. Various versions of them are to be found in our public libraries, and, during the last hundred and fifty years, in print. The Editor's friend, J. O. Halliwell, Esq., printed a POEM ON MASONRY, which has the same common features, and sets forth much of the same history; but, until the present book appeared, there was no prose work of such undoubted

antiquity, known to be in existence, on the subject. It is this special circumstance that called forth the present publication, and that the same might go out to the world as near as possible to the original, has been one of the chief reasons for introducing it in its existing form.

It was originally intended to have added a Glossary of obsolete words, but the modernised spelling and the few notes appended, will, it is believed, entirely supersede the use of it.

It must be plainly understood that the Editor is in no way responsible for the view of Masonry here given. Much that occurs in the following pages has been long obsolete; still, the principles of the Craft in those early days are mainly our own at the present time; and if this little book induces any brother Mason to take up the search for like valuable testimonies to the antiquity of our Order, the labours of such will be nowhere more warmly hailed than by

THE EDITOR.

78, George Street,  
Euston Road, N.W.  
June, 1861.

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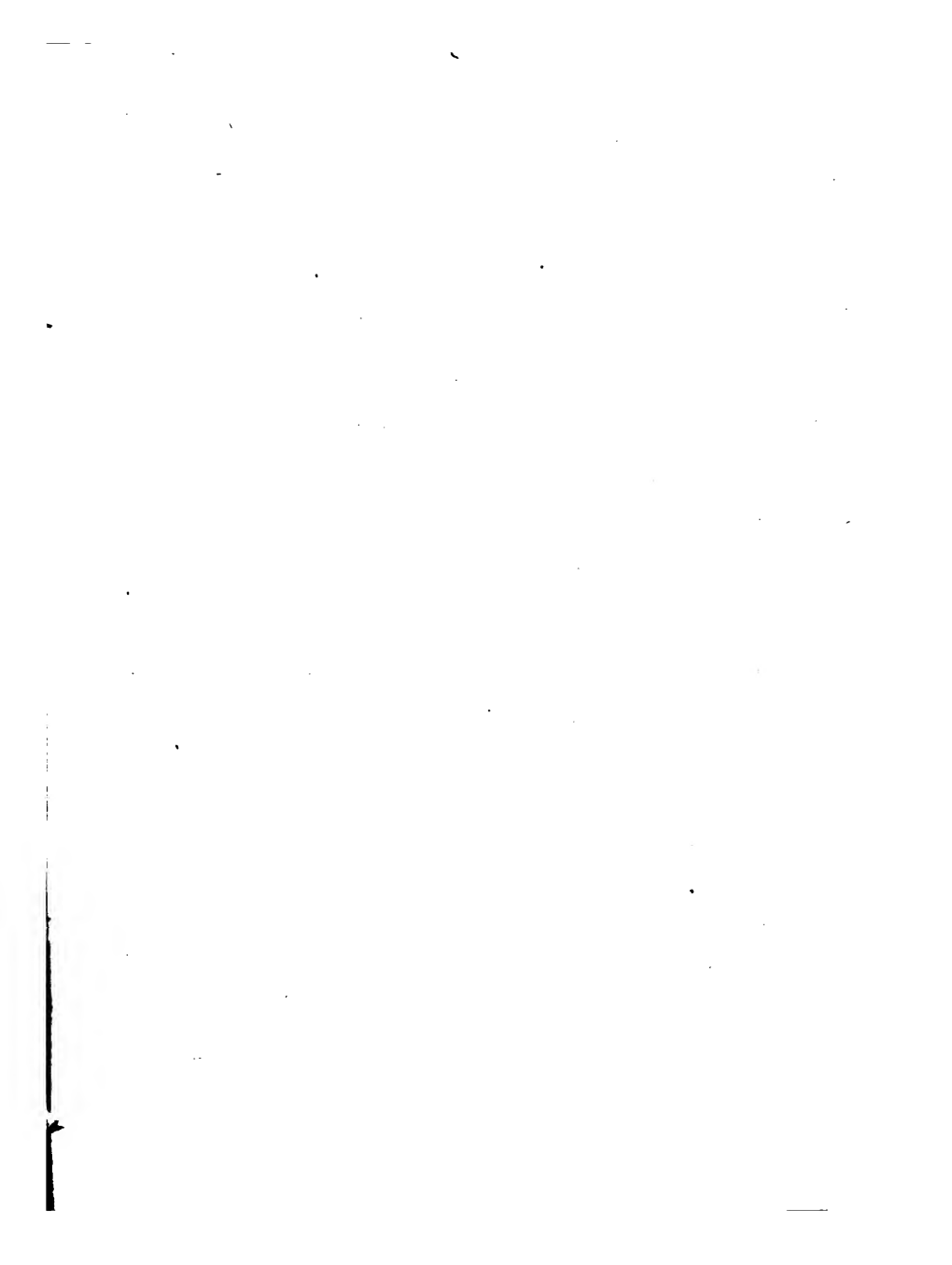
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**T**honkyd be god  
our glorious  
ffadir and fou  
der and former of heuen  
and of erthe and of all  
thyngis that in hym is  
that he wolde sochelaue of  
his glorious god hed for to  
make so mony thyngis of di  
uers vertu for mankynd.

[10]

ffor he made all thyngis for  
to be abedient & loget to man  
ffor all thyngis that ben comel  
tible of hollsome nature he



hanked be God,  
our glorious  
father and found-

er and former of Heaven

and of earth and of all

things that in him is,

that he would vouchsafe, of

his glorious God-head, for to

make so many things of di-

vers virtue for mankind ;

[10]

for He made all things for

to be obedient and subject to man,

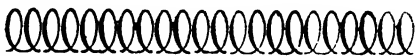
for all things that are comes-

tible of wholesome nature he

ordeyned hit for manys susty-  
nans. And all so he hath yif  
to man wittys and conyng  
of dyuers thyngys and craft-  
tyes by the whiche we may  
trauayle in this worlde to [20]  
gete to our lyuyng to make  
diuers thingys to goddis ple-  
surs and also for our ese and  
profyt. The whiche thingis  
if I scholde reherse hem hit  
were to longe to telle and to  
wryte. Wherfor I woll leue.  
but I schall schewe you some



ordained it for mans suste-  
nance. And also he hath given  
to man wits and cunning  
of divers things, and crafts,  
by the which we may  
travel in this world to [20]  
get with our living to make  
divers things to God's plea-  
sure, and also for our ease and  
profit. The which things  
if I should rehearse them it  
were too long to tell, and to  
write. Wherefore I will leave (them),  
but I shall shew you some,

that is to ley ho and in what  
 wyle the sciens of Gometry [30]  
 firste be ganne and who w<sup>th</sup>  
 þe founders therof and of  
 othur craftis mo as hit is no  
 tid in þ bybill and in othur  
 stories. 



**H**ow and in what ma  
 ner þat this worthy  
 sciens of Gometry be gan I  
 wole tell you as I sayde bi  
 fore. ye schall vnderstonde [40]  
 þ þ ben vij liberall sciens  
 by the whiche vij all sciens

that is to say how, and in what  
wise, the science of Geometry [30]  
first began, and who were  
the founders thereof, and of  
other crafts more, as it is noted  
in the Bible and in other  
stories.

**H**ow and in what man-  
ner that this worthy  
science of geometry began, I  
will tell you, as I said be-  
fore. Ye shall understand [40]  
that there be 7 liberal sciences,  
by the which 7 all sciences


and craftis in the world were  
 fyrste founde. and in especiall  
 for he is causer of all. þ is to  
 sey þ sciens of Gometry of all  
 other þ be. the whiche vji sci  
 ens ben called thus. as for þ  
 firste þ is called fundament  
 of sciens his name is gram<sup>r</sup> [50]  
 he techith a man ryztfully to  
 speke and to write truly. The  
 secunde is rethorik. and he te  
 chith a man to speke formabe  
 ly and fayre. The thrid is  
 dioletic. and þ sciens techith

and crafts, in the world, were first found, and in especial for he is causer of all, that is to say the science of geometry of all other that be, the which 7 sciences are called thus. As for the first, that is called [the] fundament of science, his name is grammar, [50] he teacheth a man rightfully to speak and to write truly. The second is rhetoric, and he teacheth a man to speak formably and fair. The third is dialecticus, and that science teacheth

a man to discern the trowthe  
fro þ̄ fals and comenly it is  
tellig art or sophistry. The fourth  
ys callid arismetrik þ̄ whiche [60]  
techith a man the crafte of  
nowmbers for to rekyn and  
to make a count<sup>o</sup> of all th̄ge  
The fiftte Gometry the which  
techith a man all the mett<sup>o</sup>  
and mesu<sup>r</sup>s and ponderacōn  
of wyghtis of all man<sup>s</sup> craft<sup>o</sup>  
The. vi. is musik<sup>o</sup> that techith  
a man the crafte of song in  
notys of voys and organ & [70]

a man to discern the truth  
from the false, and commonly it is  
called art or sophistry. The fourth  
is called arithmetic, the which [60]  
teacheth a man the craft of  
numbers, for to reckon and  
to make account of all things.  
The fifth [is] geometry, the which  
teacheth a man all the metcon,  
and measures, and ponderacion,  
of weights of all mans craft.  
The 6th is music, that teacheth  
a man the craft of song, in  
notes of voice and organ, and [70]

trompe and harp and of all  
othur pteynnyng to hem. The  
vij is astronomy that techith  
man þ̄ cours of the sonne  
and of þ̄ moune and of oth  
sterrys & planetys of heuen.

 We entent is princi  
pally to trete of fyrst  
fundacion of þ̄ worthe scyēs  
of Gometry and we were [80]  
þ̄ founders þ̄ of as I seyde  
by fore ther ben vij liberall  
scyens þ̄ is to sey vij sciens or  
craftys that ben fre in hem




trumpet, and harp, and of all  
 others pertaining to them. The  
 7th is astronomy, that teacheth  
 man the course of the sun,  
 and of the moon, and of other  
 stars and planets of heaven.

**O**ur intent is principally to treat of [the] first  
 foundation of the worthy science  
 of geometry, and we were [80]  
 the founders thereof, as I said  
 before. There are 7 liberal  
 sciences, that is to say, 7 sciences, or  
 crafts, that are free in them-

selfe the whiche vij. lyuen  
 onle by Gometry. And Ge  
 metry is as moche to ley  
 as the mesure of the erth  
 Et sic dicitur a geo ḡ q'n R ter  
 a latine & metron quod ē [90]  
 mensura. Vñ Gemitria. i.  
 mensur terre uel terrax.  
 that is to say in englische that  
 Gemitria is R leyd of geo þ is  
 in gru. erthe, and metron þ is  
 to ley mesure. And thus is þ  
 nam of Gemitria cōpobnyd  
 and is leyd the mesur of þ erthe.

selves, the which 7 live  
 only by geometry. And geo-  
 metry is as much to say  
 as the measure of the earth,  
 “Et sic dicitur a geo ge quin R ter  
 a latin et metron quod est [90]  
 mensura. Una Geometria in  
 mensura terra vel terrarum,”  
 that is to say in English, that  
 gemetria is, I said, of geo that is  
 in gru, earth, and metron, that is  
 to say measure, and thus is this  
 name of Gemetria compounded  
 and is said [to be] the measure of the earth.


 Ervile ye not that I  
 seyde that all sciens lyuē [100]  
 all only by the sciens of Gemy-  
 try. for there is none artifici-  
 all ne honcraste that is wroght  
 by manys hond bot hit is  
 wrouzght by Gemytry. and a  
 notabull cause. for if a man  
 worche w his hondis he wor-  
 chyth w sume man tole and  
 þ is none instrument of ma-  
 teriall thingis in this worlde [110]  
 but hit come of þ kynde of  
 erthe and to erthe hit wole

Marvel ye not that I  
 said that all sciences live, [100]  
 all only, by the science of geome-  
 try, for there is none [of them] artifi-  
 al. No handicraft that is wrought  
 by mans hand but it is  
 wrought by geometry, and a  
 notable cause, for if a man  
 work with his hands he wor-  
 keth with some manner [of] tool, and  
 there is none instrument, of ma-  
 terial things, in this world [110]  
 but it come[s] of the kind of  
 earth, and to earth it will

**M**ervile ye not t  
 seyde that all scie  
 all only by the sciens of  
 try. **F**or there is none a  
 all ne honeraste that is  
 by manys hond bot hit  
 wrought by **G**emetry.  
 notabull cause. for if a  
 worthe to his hondis he  
 chere to sume man tole  
 is none instrument  
 triall thingis in this wo  
 bot hit come of is kin  
 erthe and to erthe

**M**arvel ye not that I  
said that all sciences live, [100]  
all only, by the science of geome-  
try, for there is none [of them] artifi-  
al. No handicraft that is wrought  
by mans hand but it is  
wrought by geometry, and a  
notable cause, for if a man  
work with his hands he wor-  
keth with some manner [of] tool, and  
there is no movement of ma-  
al thing  
come  
to

turne a pen. and ther is nō  
 instrument þ̄ is to sey a tole  
 to wirche w̄ but hit hath  
 some p̄p̄orcion more or lasse  
 And proporcion is mesure  
 the tole er the instrument  
 is erthe. And Gometry is  
 said the mesure of erth<sup>r</sup> **W**her<sup>r</sup> [120]  
 fore I may sey þ̄ men lyuen  
 all by Gometry. ffor all  
 men here in this worlde lyue  
 by þ̄ labour of her hondys.

**N**ony mo p̄bacions I  
 wole telle yow why þ̄



turn again, and there is none  
 instrument, that is to say a tool  
 to work with, but it hath  
 some proportion, more or less.  
 And proportion is measure,  
 the tool, or the instrument,  
 is earth. And geometry is  
 said [to be] the measure of [the] earth, Where- [120]  
 fore, I may say that, men live  
 all by geometry, for all  
 men here in this world live  
 by the labour of their hands.

**M** any more probations I  
 will tell you, why that

Gometry is the sciens þ̄ all re-  
 sonable mē lyue by. but I  
 leue hit at þ̄ tyme for þ̄ lōge  
 p̄celle of wrytyng. And now [130]  
 I woll p̄cede forthe<sup>r</sup> on me ma-  
 ter. ye schall vnderstonde þ̄  
 amonge all þ̄ craftys of þ̄  
 worlde of mannes crafte  
 masonry hath the molte no-  
 tabilitie and molte p̄te of þ̄  
 sciens Gometry as hit is  
 notid and leyd in storiall  
 as in the bybyll and in the  
 mast<sup>r</sup> of stories. And in poli [140]

cronico

geometry is the science that all reasonable men live by, but I leave it, at this time, for the long process of writing. And now [130] I will proceed further on my matter. Ye shall understand that among all the crafts of the world, of man's craft, masonry hath the most notability and most part of this science, geometry, as it is noted and said in history, as in the Bible, and in the master of history. And in [the] *Policronicon*, [140]

a cronycle p<sup>o</sup>nyd and in the  
 stories þ is named Beda.  
 de Imagine mūdi & Isodor<sup>o</sup>  
 ethomolegiar<sup>o</sup>. Methodius  
 epus & martir<sup>o</sup>. And oth<sup>o</sup>  
 meny mo leyd þ masonly is  
 principall of Gemetry as  
 me thenkyth hit may well  
 be sayd for hit was þ fyrste  
 that was foundon as hit is [150]  
 notid in the bybull in þ first  
 boke of Genesis in the iiii  
 chap<sup>o</sup>. And also all the doc  
 tours aforlayde acordeth þ to

a chronicle printed, and in the histories that is named Bede.

“*De Imagine Mundi;*” et *Isidorus*

“*Ethimologiarum.*” *Methodius,*

*Episcopus et Martiris,* and other,

many more, said that masonry is

principal of geometry, as

me thinketh it may well

be said, for it was the first

that was founded, as it is


[150]

noted in the Bible, in the first

book of Genesis in the 4th

chapter; and also all the doc-

tors aforesaid accordeth thereto,

And sūme of hem seythe hit  
 more openly and playnly  
 ryzt as hit seithe in the by  
 bull Genesis 



**A**dam is line linyalle  
 lone descendyng down' [160]  
 the vij age of adam byfore  
 noes flode þ was a mañ þ  
 was clepyd lameth the  
 whiche hadde ij wyffes þ  
 on hyght ada & a nother  
 sellā by the fyrst wyffe pat  
 hyght ada<sup>be</sup> he gate ij sonys  
 þ one hyght Jobel and the oþ

and some of them saith it  
 more openly, and plainly,  
 right as it saith in the Bi-  
 ble, Genesis.

**A**dam's line lineal  
 son, descending down [160]

the 7th age of Adam before  
 Noah's flood, there was a man that  
 was named Lamech the  
 which had 2 wives, the  
 one hight Adah, and another  
 Zillah; by the first wife, that  
 hight Adah, he begat 2 sons  
 that one hight Jabal, and the other

hight juball. The elder sone  
 Jobell he was the first man [170]  
 þe ew found gemetry and  
 masonry. and he made how  
 sis & namyd in þe bybull  
 Pat<sup>r</sup> habitanciū in tento-  
 ris atqz pastox That is to  
 sey fader of men dwellyng  
 in tentis þe is dwellyng  
 howsis. A. he was Cayn is  
 mast<sup>r</sup> mason and gowd<sup>r</sup> nor  
 of all his werkys whan [180]  
 he made þe cite of Enoch  
 that was the firste cite



hight Jubal. The elder son,  
Jabal, he was the first man [170]  
that ever found geometry and  
masonry, and he made houses,  
and [is] named in the Bible  
“Pater habitancium in tento-  
ris atque pastorum,” that is to  
say, father of men dwelling  
in tents, that is, dwelling  
houses. And he was Cain’s  
master mason, and governor  
of all his works, when [180]  
he made the city of Enock,  
that was the first city :

that was the first Cite þat  
 ew was made and þ made  
 Kayme Adam is lone. ad  
 þat to his owne lone Enoch  
 and þat the Cpte the nāe  
 of his lone and kallyd hit  
 Enoch. and now hit is  
 callyd Efraym and þ wa<sup>s</sup> [190]  
 sciens of Gemetry and ma  
 sonri fyrst occupied and  
 cōtrenyd for a sciens and  
 for a crafte and so we may  
 sey þ hit was cabse & fū  
 dacion of all craftys and

that was the first city that  
ever was made, and that made  
Cain, Adam's son, and  
gave to his own son Enock,  
and gave the city the name  
of his son, and called it  
Enock. And now it is  
called Ephraim, and there was [190]  
[the] science of Geometry, and ma-  
sonry, first occupied, and  
contrenid, for a science and  
for a craft, and so we may  
say that it was [the] cause and foun-  
dation of all crafts, and

sciens. And also þ̄ mān

Jobell was callid þ̄at

Pastor & ○○○○○○○○○○○○○○○○○○○



He mast of stories [200]

seith and beda de yma

gyne mūdi policronicon &

other mo seyn that he wa<sup>s</sup>

þe first that made depeceson

of lond þ̄ ewy man myght

knowe his owne grovnde

and labour<sup>th</sup> ther<sup>o</sup> on as for

his owne. And also he de

ptid flockes of schepe þ̄

ewy man myght know hi<sup>s</sup> [210]

sciences, and also this man,  
 Jaball, was called "pater  
 pastorum."

**T**he master of stories [200]  
 saith, and Bede, *De Im-*  
*agine Mundi*, [the] *Policronicon*, and  
 other more say that he was  
 the first that made depercession  
 of land, that every man might  
 know his own ground,  
 and labour thereon, as for  
 his own. And also he de-  
 parted flocks of sheep, that  
 every man might know his [210]

owne schepe and so we may  
sey that he was the first  
founder of þ sciens. And his  
brother Tuball. or tuball  
was founder of mysyke &  
long as pictogoras seyth  
in policronycon and the  
same seythe ylodour in his  
ethemolegijs in the vij. boke  
there he seythe that he was [220]  
þ first foundere of mysyke  
and longe and of organ &  
trompe and he founde þat  
sciens by the sowne of pon

deracion

own sheep, and so we may  
 say that he was the first  
 founder of that science. And his  
 brother Jubal, or Tubal,  
 was [the] founder of music and  
 song, as Pythagoras saith  
 in [the] *Policronicon* and the  
 same saith Isodore in his  
*Ethemologies*, in the 6th book,  
 there he saith that he was  
 the first founder of music,  
 and song, and of organ and  
 trumpet, and he found that  
 science by the sound of pon-

[220]

deration

of his brotheris hamers þ  
was tubalcaym. (OOOOOOOOOOOO)



Seith as þ bybull  
seith in the chapitre  
þ is to sey the iiij of Genes'  
þ he seith lameth gate apon [230]  
his other wiffe þ hight sella  
a sone & a doct<sup>r</sup> þ names of  
thē were clepid tubalcaym  
þ was þ sone. & his doghter  
hight neema & as the poli  
cronycon seith þ some men  
sey þ sche was noes wyffe  
weþ<sup>d</sup> h<sup>t</sup> be so op<sup>d</sup> no we afferme

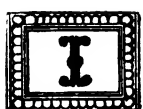
| hitt nott



of his brother's hammers, that  
was Tubal Cain.

**S**oothly as the Bible  
saith in the chapter,  
that is to say, the 4th of Genesis,  
that he saith Lamech begot upon [230]  
his other wife, that hight Zillah,  
a son, and a daughter, the names of  
them were called Tubal Cain,  
that was the son, and his daughter [was]  
called Naamah, and as the *Poli-*  
*cronicon* saith, that some men  
say that she was Noah's wife:  
whether it be so, or no, we affirm

[it not.]


 E schull' vnderstonda  
 þ þis sone tubalcayn [240]  
 was founder of smythis  
 crafte and of oþ<sup>r</sup> craft<sup>e</sup> of  
 meteil þ is to sey of eyron  
 of brasle of golde & of silw  
 as some docturs seyn & his  
 lyst<sup>e</sup> neema was fynder of  
 wev<sup>e</sup>scraft. for by fore þ time  
 was no cloth weyn but  
 they did spynne yerne and  
 knytte hit & made hē such<sup>e</sup> [250]  
 clothyng as they couthe  
 but as þ woman neema

**Y**e shall understand  
that this son Tubal Cain [240]  
was [the] founder of smiths'  
craft, and of other crafts of  
metal, that is to say, of iron,  
of brass, of gold, and of silver,  
as some doctors say, and his  
sister Naamah was finder of  
weavers-craft, for before that time  
was no cloth woven, but  
they did spin yarn and  
knit it, and made them such [250]  
clothing as they could,  
but as the woman Naamah

founde þ̄ craft of weyung  
 & þ̄fore hit was kalled wo  
 menys craft. and þes iij  
 brotheryn aforelayd had know  
 lyche þ̄ god wold take ven  
 gans for synne oþ̄ by fyre  
 or watir and they had greþ̄  
 care how they myzt do to [260]  
 laue þ̄ sciens that þey fōude  
 and þey toke her consell⁹  
 to gedyr & by all her witt⁹  
 þey seyde þ̄ were. ij man⁹ of  
 stonn of suche v̄tu þ̄ þ̄ one  
 wolde neu⁹ brenne & þ̄ ston

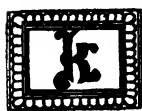
found the craft of weaving,  
and therefore it was called wo-  
mens' craft, and these 3  
brethren, aforesaid, had know-  
ledge that God would take ven-  
geance for sin, either by fire,  
or water, and they had greater  
care how they might do to [260]  
save the sciences that they [had] found,  
and they took their counsel  
together and, by all their witts,  
they said that [there] were 2 manner of  
stone[s] of such virtue that the one  
would never burn, and that stone

is callyd marbyll. & þ̃ oþ̃ stoñ  
 þ̃ woll not synke in wat̃. &  
 þ̃ stone is namyd lacus. and  
 so þey deuplyd to wryte all [270]  
 þ̃ sciens þ̃ þey had ffounde in  
 this ij stonys if þ̃ god wold<sup>o</sup>  
 take bengans by fyre þ̃ þ̃  
 marbyll scholde not brenne  
 And yf god sende bengans  
 by wat̃ þ̃ þe oþ̃ scholde not  
 droune. & so þey prayed h̃  
 elder brother jobell þ̃ wold  
 make ij. pillers of þes. ij.  
 stones þ̃ is to sey of marb̃ [280]

is called marble, and that other stone  
that will not sink in water and  
that stone is named latres, and  
so they devised to write all [270]  
the sciences that they had found in  
these 2 stones, [so that] if that God would  
take vengeance, by fire, that the  
marble should not burn.

And if God sent vengeance,  
by water, that the other should not  
drown, and so they prayed their  
elder brother Jabal that [he] would  
make 2 pillars of these 2  
stones, that is to say of marble [280]

and of latus and þ̃ he wold  
 write in the ij. pylers all'  
 þ̃ sciens & craft' þ̃ all' þey  
 had founde. and so he did  
 and þ̃for we may sey þ̃  
 he was most conyng' in  
 sciens for he fyrst bygan  
 & pformed the end by for  
 noes flode. ○○○○○○○○○○○○○○○○○



Endly knowyng of [290]  
 þ̃ benganns þ̃ god  
 wolde sende whether hit  
 scholde be bi fyre or bi wat'  
 the bretherne hadde hit nō



and of latres, and that he would  
write in the 2 pillars all  
the science[s], and crafts, that all they  
had found, and so he did  
and, therefore, we may say that  
he was most cunning in  
science, for he first began  
and performed the end before  
Noah's flood.

**K**indly knowing of [290]  
that vengeance, that God  
would send, whether it  
should be by fire, or by water,  
the brethren had it not

by a man of a pphery they  
wist þ̃ god wold send one þ̃  
of. and þ̃ for thei writen  
her sciens in þ̃. ij. pilers  
of stone. And sūme men sey  
þ̃ þey writen in þ̃ stonis [300]  
all þe. viij sciens. but as  
þey in here mynde þ̃ a ven  
ganns scholde come. And  
so hit was þ̃ god send ven  
ganns so þ̃ þ̃ come suche  
a flode þat all' þ̃ worl was  
drowned. and all' men we  
dede þ̃ in saue. viij. psonis

by a manner of a prophecy, they  
 wist that God would send one there-  
 of, and therefore they wrote  
 their science[s] in the 2 pillars  
 of stone, and some men say  
 that they wrote in the stones [300]  
 all the 7 science[s], but as  
 they [had] in their mind[s] that a ven-  
 geance should come. And  
 so it was that God sent ven-  
 geance so that there came such  
 a flood that all the world was  
 drowned, and all men were  
 dead therein, save 8 persons,

by a man of a pphery they  
wist þ̄ god wold send one þ̄  
of. and þ̄ for thei writen  
her sciens in þ̄. ij. pilers  
of stone. And sūme men sey  
þ̄ þey writen in þ̄ stonis [300]  
all þe. vij sciens. but as  
þey in here mynde þ̄ a ven  
ganns scholde come. And  
so hit was þ̄ god send ven  
ganns so þ̄ þ̄ come suche  
a flode þat all̄ þ̄ worl was  
drowned. **A**nd all̄ men  
dede þ̄ in saue. viii

by a manner of ~~revelation~~  
wist that God would ~~send~~  
of, and therefore they ~~perceived~~  
their science ~~in the~~  
of stone, and some were ~~wise~~  
that they were in the science  
all the 7 science[s], knowing  
they [had] in their mind[s] that  
geance should come. And  
so it was that God sent  
geance so that there came  
good that ~~the~~ world was  
ned, ~~the~~ were  
sins,

And þ was noe and his  
 wyffe. and his iij. sonys & [310]  
 here wyffes. of whiche. iij  
 sones aft þ world cam of.  
 and here namys were na  
 myd in this man. Sem. Cam.  
 & Japhet. And þ flode was  
 kalled noes flode ffor he &  
 his children were lauyd þ  
 in. And aft this flode many  
 peres as þ cronycle telleth  
 thes. ij. pillers were founde [320]  
 & as þ polycronicon scyth þ  
 a grete clerke þ called puto=  
goras

And that was Noah, and his  
wife, and his three sons, and [310]  
their wives, of which 3  
sons all the world came of,  
and their names were na-  
med in this manner, Shem, Ham,  
and Japhet. And this flood was  
called Noah's flood, for he, and  
his children, were saved there-  
in. And after this flood many  
years, as the chronicle telleth,  
these 2 pillars were found, [320]  
and as the *Policronicon* saith, that  
a great clerk that [was] called Pythag-  
oras.

sonde þ̄ one and hermes þ̄  
 philisophre sonde þ̄ other. &  
 thei taught forthe þ̄ sciens þ̄  
 thei sonde þ̄ y wryten. OOOOO

**E**very cronycle and sto  
 riall and meny other  
 clerkys and the bybull in p'nci  
 pall wittenes of the makynge [330]  
 of the toure of babilon and hit  
 is writen in þ̄ bitull Genes'  
 Cap<sup>o</sup> x<sup>o</sup>. wo þ̄ Cam noes  
 lone gate nembrothe and he  
 wax a myghty man apon þ̄  
 erthe and he wax a strong



found that one, and Hermes, the philosopher, found that other, and they taught forth the sciences that they found therein written.

**E**very chronicle, and history, and many other clerks, and the Bible in principal, witnesses of the making of the tower of Babel, and it is written in the Bible, Genesis Chapter x., how that Ham, Noah's son, begot Nimrod, and he waxed a mighty man upon the earth, and he waxed a strong


[330]

man like a Gyant and he wā<sup>s</sup>  
 a grete kyng. and the byggn  
 yng of his kyngdom was  
 trew kyngdō of babilon and [340]  
 arach. and archad. & calan &  
 the lond of lennare. And this  
 same <sup>Cam</sup> ~~Denbroth~~ be gan<sup>te</sup> towre  
 of babilon ~~and he taught~~ and  
 he taught to his werkemen þ  
 craste of mesuri and he had  
 to h̄y mony masonys mo þā  
 xl. þousand. and he loupd &  
 cheresched them well. and hit  
 is wryten in policronicon and [350]

man, like a giant, and he was  
a great king. And the begin-  
ning of his kingdom was [that of the]  
true kingdom of Babylon, and [340]  
Arach, and Archad, and Calan, and  
the land of Sennare. And this  
same Nimrod began the tower  
of Babylon . . . and  
he taught to his workmen the  
craft of measures, and he had  
with him many masons, more than  
40 thousand. And he loved and  
cherished them well. And it  
is written in [the] *Policronicon*, and [350]


in þ̄ mast<sup>o</sup> of stories and in  
 other stories mo. and þ̄ a part  
 wytnes bybull in the same  
 x. chap<sup>o</sup> wher<sup>o</sup> he seyth þ̄ a  
 sure þ̄ was nye kynne to  
<sup>Rembrachte</sup>  
~~Cam~~ þede otot of þ̄ londe of  
 senare and he bylled the Cite  
 Nunybe and plateas and of  
 mo þus he seyth. De tra illa  
 & de senare egressus est asur<sup>o</sup> [360]  
 & edificauit Nunyben & pla-  
 teas ciuitat<sup>o</sup> & cale & Jesu q<sup>o</sup>qz  
 int<sup>o</sup> nunyben & hec ē Ciuita<sup>s</sup>  
 magna.

in the master of stories, and in  
 other stories more, and this in part  
 witnesseth [the] Bible, in the same  
 x. chapter [of Genesis,] where he saith that A-  
 sur, that was nigh [of] kin to  
 Nimrod, [and] went out of the land of  
 Senare and he built the city [of]  
 Nineveh, and Plateas, and other  
 more, thus he saith “de tra illa  
 et de Sennare egressus est Asur, [360]  
 et edificavit Nineven et Plateas  
 civitatem et Cale et Jesu quoque,  
 inter Nineven et hæc est Civitas  
 magna.”


 Elon wolde þ̄ we schold  
 telle opunly how & in  
 what maner that þ̄ charges  
 of masoncraft was fyrst fou  
 dyd & ho gaf fyrste þ̄ name  
 to hit of masonri. and ye [370]  
 schyll knaw well þ̄ hit told  
 and writen in policronicon &  
 in methodus epūs and marth  
 þ̄ asur þ̄ was a worthy lord  
 of lennare sende to nembroth  
 þ̄ kynge to sende h̄y masons  
 and workemen of craft þ̄ myght  
 helpe hym to make his Cite

R
 eason would that we should  
 tell openly how, and in  
 what manner, that the charges  
 of mason-craft was first found-  
 ed and who gave first the name  
 to it of masonry. And ye [370]  
 shall know well that it [is] told  
 and written in [the] *Policronicon* and  
 in Methodius episcopus and Martyrus  
 that Asur, that was a worthy lord  
 of Sennare, sent to Nimrod  
 the king, to send him masons  
 and workmen of craft that might  
 help him to make his city

þ he was in wyll to make.  
 And nembroth sende h̄y xxx [380]  
 C. of masons. And whan þey  
 scholde go & sende h̄e forth. he  
 callyd hem by for h̄y and seyð  
 to hem ye most go to my co  
 syn asure to helpe h̄y to bilde  
 a cyte but loke þ ye be well  
 gownyd and I schall yeue  
 yob a charge pfitable for  
 you & me.


 When ye come to þ lord [390]  
 loke þ ye be trewe to  
 hym lyke as ye wold be to



that he was in will to make.

And Nimrod sent him 30 [380]

hundred of masons. And when they  
should go and [he should] send them forth he  
called them before him and said  
to them—"Ye must go to my cou-  
sin Asur, to help him to build  
a city; but look [to it] that ye be well  
governed, and I shall give  
you a charge profitable for  
you and me.

**W**hen ye come to that lord [390]  
look that ye be true to

him like as ye would be to

me. and truly do your labour  
 and craft and takyt reson=  
 abull your mede þ̄for as ye  
 may deserue and also þ̄ ye  
 loue to gedyr as ye were  
 breþeryn and holde to gedyr  
 truly. & he þ̄ hath most cōn̄g  
 teche hit to hys felaw and [400]  
 louke ye goȝne you ayenst  
 your lord and a monge  
 your selfe. þ̄ I may haue  
 worchyppe and thonke for  
 me sendyng and techyng  
 you the crafte. and þey rel

cepyd

me, and truly do your labour  
and craft, and take reason-  
able your meed therefore as ye  
may deserve, and also that ye  
love together as ye were  
brethren, and hold together  
truly; and he that hath most cunning  
teach it to his fellow; and [400]  
look ye govern you against  
your lord and among  
yourselves, that I may have  
worship and thanks for  
my sending, and teaching,  
you the craft.” And they re-  
ceived

the charge of h̄p̄ þ̄ was here  
 maist<sup>r</sup> and here lorde. and  
 wente forth to asure. &  
 bilde the cite of nynybe in [410]  
 þ̄ countē of plateas and oþ<sup>r</sup>  
 Cites mo þ̄ men call cale  
 and Jesen þ̄ is a gret Cite  
 bi twene Cale and nynybe  
 And in this man<sup>r</sup> þ̄ craft  
 of malonry was fyrst pfer  
 ryd & chargyd hit for a sciēs.



Elders þ̄ wer<sup>e</sup> bi for us  
 of malons had these  
 charges wryten to hem as [420]

the charge of him that was their  
 master and their lord, and  
 went forth to Asur, and  
 built the city of Nineveh, in [410]  
 the country of Plateas, and other  
 cities more that men call Cale  
 and Jesen, that is a great city  
 between Cale and Nineveh.  
 And in this manner the craft  
 of masonry was first prefer-  
 red and charged it for a science.

**E**lders that were before us,  
 of masons, had these  
 charges written to them as [420]

we haue now in ovr char  
 gys of þ̄ story of Enclidnis  
 as we haue seyn hem writē  
 in latyn & in Frensche bothe  
 but ho þ̄ Enclyd come to ge-  
 metry reson wolde we  
 scholde telle yow as hit is  
 notid in the hybull & in other  
 stories. In xij<sup>o</sup> Capitlo Genes<sup>r</sup>  
 he tellith how þ̄ abrahā com to [430]  
 the lond of Canan and ovr  
 lord aperyd to h̄y and seyð I  
 schall geue this lond to þi  
 seed. but þ̄ syll a grete hungy

we have now in our charges of the story of Euclid, as we have seen them written in Latin and in French both; but how that Euclid came to [the knowledge of] geometry reason would we should tell you as it is noted in the Bible and in other stories. In the twelfth chapter of Genesis he telleth how that Abraham came to [430] the Land of Canaan, and our Lord appeared to him and said, I shall give this land to thy seed; but there fell a great hunger

•

[Fol. 19 b.]

in þ lond. And abraham toke  
 sara his wiff to him and  
 yed in to Egypte in pylgre=  
 mage whyle þ hunger du  
 red he wolde hyde þ. And A  
 brahā as þ cronycull seyth [440]  
 he was a wyse man and a  
 grete clerke. And cobthe all  
 þ vij sciens. and taughte  
 the egypcyans þ sciens of  
 Gometry. And this worthy  
 clerke Enclidnis was his  
 clerke and lerned of hym.  
 And he paue þ firste name



in that land, and Abraham took  
Sarah, his wife, with him and  
went into Egypt in pilgrim-  
age, [and] while the hunger [en]dur-  
ed he would bide there. And A-  
braham, as the chronicle saith, [440]  
he was a wise man and a  
great clerk, and couthe all  
the 7 science[s] and taught  
the Egyptians the science of  
geometry. And this worthy-  
clerk, Euclid, was his  
clerk and learned of him.  
And he gave the first name

of Gemetry all be þ̄ hit  
 was ocupied bifor hit had [450]  
 no name of gemetry. But  
 hit is leyd of ylodour Ethe  
 mologiar̄ in þ̄ v. boke. Ethe  
 mologiar̄ Cap<sup>o</sup> p'mo. leyth  
 þ̄ Enclýde was on of þ̄ first  
 foundars of Gemetry &  
 he yauē hit name. for ī  
 his tyme ther was a wa  
 ter in þ̄ lond of Egypt þ̄  
 is callyd Nilo and hit flowid [460]  
 so ferre in to þ̄ londe þ̄ men  
 myght not dwelle þ̄ in ○○○○○○

of geometry, all be that it  
 was occupied before it had [450]  
 no name of geometry. But  
 it is said of Isodour, *Ethe-*  
*mologiarum* in the 5th book *Ethe-*  
*mologiarum*, capitolo primo, saith  
 that Euclid was one of the first  
 founders of geometry, and  
 he gave it [that] name, for in  
 his time that was a wa-  
 ter in that land of Egypt that  
 is called [the] Nile, and it flowed [460]  
 so far into the land that men  
 might not dwell therein.



When this worthī  
 clerke Enclīde taught  
 hem to make grete wallys  
 and dīches to holde owt þ  
 watyr. and he by Gemet'  
 mesured þ londe and dep  
 tyd hit in dywys ptyes. &  
 made ewy man to close his [470]  
 alone pte to walles and  
 dīches and þen hit be cāe  
 a plentuous cōuntre of all  
 man of freute and of yong  
 peple of men and women  
 that þ was so myche pepull

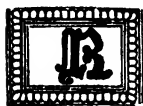
**T**hen this worthy  
clerk, Euclid, taught  
them to make great walls  
and ditches to holde out the  
water ; and he, by geometry,  
measured the land, and depar-  
ted it in divers parts, and  
made every man to close his  
own part with walls and  
ditches, and then it became  
a plenteous country of all  
manner of fruit and of young  
people, of men and women,  
that there was so much people

[470]

of yonge frute þ̄ they couth'  
not well lyue. And þ̄ lordys  
of the countre drew hem to  
gedyr and made a counsell [480]  
how they myght helpe her  
childeryn þ̄ had no lyfode  
cōpotente & abull for to fynd  
hem selfe and here children  
for þey had so many. and  
a mong hem all in counsell  
was þ̄ worthy clerke Encli  
dnis and when he saw þat  
all they couþe not brynge  
a bout this mater. he seyð [490]

of young fruit that they could  
not well live. And the lords  
of the country drew them [selves] to-  
gether and made a council [480]  
how they might help their  
children that had no livelihood,  
competent and able, for to find  
themselves and their children  
for they had so many. And  
among them all in council  
was this worthy clerk Euclid,  
and when he saw that  
all they could not bring  
about this matter he said [490]

to hem woll ye take y<sup>o</sup> son<sup>s</sup>  
 in gownnans & I schall tech<sup>e</sup>  
 hem suche a sciens þ<sup>t</sup> they  
 schall lyue ther by jentel  
 manly vnder condicion þ<sup>t</sup>  
 ye woll be swore to me to  
 p<sup>r</sup>fourme the gownnans þ<sup>t</sup>  
 I schall sette you too and  
 hem bothe and the kyng  
 of þ<sup>e</sup> londe and all þ<sup>e</sup> lordys [500]  
 by one assent graūtyd þ<sup>t</sup> too.



Es on wolde þ<sup>t</sup> e<sup>a</sup>ny mā  
 woulde graunt to þ<sup>t</sup>  
 thyng þ<sup>t</sup> were p<sup>r</sup>fetable to h<sup>i</sup>



to them—"Will ye take your sons  
 in governance, and I shall teach  
 them such a science that they  
 shall live thereby gentle-  
 manly, under condition that  
 ye will be sworn to me to  
 perform the governance that  
 I shall set you to and  
 them both." And the king  
 of the land and all the lords, [500]  
 by one assent, granted thereto.

**R**eason would that every man  
 would grant to that  
 thing that were profitable to him-

self. and they toke here sonys to enclide to gowne hem at his owne wyllle & he taught to hem the craft masonry and gaf hit þe name of Gometry by cable [510] of þ̄ ptyng of þ̄ grounde þ̄ he had taught to þ̄ peple in the time of þ̄ makyng of þ̄ wallys and diches a for sayd to clawse out þ̄ watyr. & Klodor seyth in his Ethemologies þ̄ Enclide callith the craft Gometrya

self, and they took their sons  
to Euclid to govern  
them at his own will, and  
he taught to them the craft,  
masonry, and gave it the  
name of geometry, because  
of the parting of the ground that  
he had taught to the people,  
in the time of the making  
of the walls and ditches a-  
foresaid, to close out the  
water, and Isodore saith, in his  
*Ethemologies*, that Euclid  
calleth the craft geometry;

[510]

And þ this worthye clerke  
yaf hit name and taught [520]  
hitt the lordis sonys of þ  
londe þ he had in his techig  
And he yaf hē a charge þ  
they scholde calle here eche  
other ffelowe & no nother  
wise by cable þ they were  
all of one crafte & of one  
gentyll berthe bore & lord<sup>o</sup>  
sonys. And also he þ wer<sup>d</sup>  
most of cōnyng schold be [530]  
gow<sup>n</sup>nour of þ werke and  
scholde be callyd maist<sup>r</sup> &

and there this worthy clerk .

gave it name, and taught [520]

it the lords' sons of the

land that he had in his teaching.

And he gave them a charge that

they should call here each

other fellow, and no other-

wise, because that they were

all of one craft, and of one

gentle birth born, and lords'

sons. And also he that were

most of cunning should be [530]

governor of the work, and

should be called master, and

other charges mo þ̄ ben  
 wryten in þ̄ boke of char  
 gys. And so they wrought  
 to lordys of þ̄ lond & made  
 cities and tounys castelis  
 & templis and lordis placis.

**W**hat tyme þ̄ þ̄ chil  
 dren of isrl dwellid [540]  
 i egypte they lernyd þ̄  
 craft of masonry. And  
 afturward þey were  
 dryuen ont of Egypte þey  
 come in to þ̄ lond of bihest  
 and is now callyd ierl'm

other charges more that are  
written in the book of charges. And so they wrought  
with lords of the land, and made  
cities and towns, castles  
and temples, and lords' palaces.

**W**hat time that the children of Israel dwelt

[540]

in Egypt they learned the  
craft of masonry. And  
afterward, [when] they were  
driven out of Egypt, they  
came into the land of behest,  
and is now called Jerusalem,

and hit was occupied & charged  
y<sup>e</sup> holde. And þ<sup>e</sup> making  
of salomonis temple þ<sup>e</sup>  
Kyng David he gan. k<sup>y</sup>ng [550]  
david lounded well masons  
and he gaf hem ryzt nye  
as þey he now. And at þ<sup>e</sup>  
making of þ<sup>e</sup> temple in  
salomonis tyme as hit  
is seyd in þ<sup>e</sup> bibull in þ<sup>e</sup>  
iiij boke of Regu in Vcio  
Regū Cap<sup>o</sup> quinto. That  
Salomon had iiij. score  
thowland masons at [560]



and it was occupied and char-  
 ges there held. And the making  
 of Solomon's temple that  
 king David began. (King [550]  
 David loved well masons,  
 and he gave them right nigh  
 as they be now.) And at the  
 making of the temple in  
 Solomon's time as it  
 is said in the Bible, in the  
 3rd book of Regum in tercio  
 Regum capitulo quinto, that  
 Solomon had 4 score  
 thousand masons at [560]

his werke. And þ̄ kyngi<sup>s</sup>  
 lone of Tpyr was <sup>his</sup> maste<sup>r</sup>  
 mase. And other crony  
 clos hit is leyd & in olde  
 bokys of masonry that  
 Salomon cōfirmed þ̄ char  
 gys þ̄ dauid his fadir had  
 yeue to masons. And salo  
 mon hym self taught hē  
 here maners but lityll [570]  
 differans fro the maners  
 that now ben vlyd. And fro  
 thens þ̄ worthy sciens  
 was brought ī to fraunce

his work. And the king's  
son, of Tyre, was his master  
mason. And [in] other chroni-  
cles it is said, and in old  
books of masonry, that  
Solomon confirmed the char-  
ges that David, his father, had  
given to masons. And Solo-  
mon himself taught them  
there manners [with] but little [570]  
difference from the manners  
that now are used. And from  
thence this worthy science  
was brought into France

And in to many oþ regiōs



Somtyme ther wā  
a worthye kyng in  
ffrauns þ̄ was clepyd Ca  
rolus s'cdūs þ̄ ys to sey  
Charlps þ̄ secunde. And þ̄ [580]  
Charlps was elyte kyng  
of ffrauns by the grace of  
god & by lynage also. And  
sume men sey þ̄ he was  
elite by fortune þ̄ whiche  
is fals as by cronycle he  
was of þ̄ kynges blode  
Royal. And þ̄ same kyng

and into many other regions.



Sometime there was  
a worthy king in  
France that was called Ca-  
rolus secundus, that is to say,  
Charles the Second, and this  
Charles was elected king  
of France, by the grace of  
God and by lineage also. And  
some men say that he was  
elected by fortune, the which  
is false, as by [the] chronicle he  
was of the king's blood  
royal. And this same King,

[580]

Charlys was a mason  
bi for þ̄ he was kyng. And [590]  
aft̄ þ̄ he was kyng he loupd  
malons & cherschid̄ them  
and gaf hem chargys and  
marv̄ys at his debile þ̄ which̄  
sū ben yet v̄led in fraunce  
and he ordeynyd that þey  
scholde haue a semly onys  
in þ̄ yere and come and  
speke to gedyr̄ and for to be  
reuled by masters & felows [600]  
of thynges a mylle.

A And sōne aft̄ þ̄ come

Charles, was a mason  
before that he was king, and [590]  
after that he was king he loved  
masons and cherished them,  
and gave them charges and  
manners at his device, [of] the which  
some are yet used in France;  
and he ordained that they  
should have [an] assembly once  
in the year, and come and  
speak together, and for to be  
ruled by masters and fellows [600]  
of all things amiss.

And soon after that came

seynt ad habell in to Englonde  
and he cōwtyd seynt Albon  
to cristendome. And seynt  
Albon lobyd well masons  
and he gaf hem fyrst her  
charges & maners fyrst  
in Englonde. And he or  
deyned cōuenient to pay [610]  
for þ̄ trauayle. And aft̄  
þ̄ was a worthy kyng  
in Englonde þ̄ was callyd  
Athelstone and his yong  
est sone lobyd well the  
sciens of Gometry. and



Saint Adhabell into England,  
and converted Saint Alban  
to Christianity. And Saint  
Alban loved well masons,  
and he gave them first their  
charges and manners first  
in England. And he or-  
dained convenient [times] to pay [610]  
for the travail. And after  
that was a worthy king  
in England that was called  
Athelstan, and his young-  
est son loved well the  
science of geometry, and

he wylt well þ̄ hand craft  
 had the practyke of þ̄ sci  
 ens of Gometry so well  
 as masons wherefore he [620]  
 drewe hym<sup>to</sup> cōsell and ler  
 nyd practyke of þ̄ sciens  
 to his speculatyf. For of spec  
 ulatyfe he was a mast<sup>r</sup>  
 and he lobyd well ma  
 sonry and masons. And  
 he bīcome a mason hym  
 selfe. And he gaf hem chargē  
 and names as hit is now  
 vsyd id Englund. and in [630]

he wist well that hand-craft  
had the practice of the sci-  
ence of geometry so well  
as masons, wherefore he [620]  
drew him to council and learn-  
ed [the] practice of that science  
to his speculative, for of specu-  
lative he was a master,  
and he loved well mason-  
ry and masons. And  
he became a mason him-  
self, and he gave them charges  
and names as it is now  
used in England, and in [630]

othere countries. And he  
 ordeyned þ̄ þey schulde haue  
 resonabull pay. And pur  
 cheled a fre patent of þ̄ k̄ng  
 that they schulde make a  
 sembly whan thei sawe re=  
 sonably tyme a cū to gedir to  
 her<sup>e</sup> counsell of þ̄ whiche  
 Charges manors & semble  
 as is write and taught ī þe [640]  
 boke of our charges wher  
 for I leue hit at this tyme.



God men for this  
 cause and þ̄ mane<sup>e</sup>

other countries. And he  
ordained that they should have  
reasonable pay and purchas-  
ed a free patent of the king  
that they should make [an] assem-  
bly when they saw a reason-  
able time and come together to  
their councillors of the which  
charges, manners, and assembly,  
as it is written and taught in the [640]  
book of our charges, wherefore  
I leave it at this time.

**G**ood men for this  
cause and this manner

masonry toke firste begyn-  
 nyng. hit befyll sūtyme  
 þ̄ grete lordis had not so  
 grete possessions þ̄ they  
 myghte not a vaunce here  
 fre bigeton childeryn for [650]  
 þey had so many. Therefore  
 they toke counsell howe þey  
 myzt here childeryn abaūce  
 and ordeyn hem onestly to  
 lyue. And sende aft̄ wyle  
 maisters of þ̄ worthe sci  
 ens of Gometry þ̄ þ̄ thorou  
 here wylsdom schold ordey  
 | ne

masonry took [its] first beginning. It befel sometime[s]  
that great lords had not so  
great possessions that they  
might not advance their  
free begotten children, for [650]  
they had so many, therefore  
they took counsel how they  
might their children advance  
and ordain them honestly to  
live. And [they] sent after wise  
masters of the worthy science  
of geometry that they, through  
their wisdom, should ordain

hem fū honest luyng.

Then on of them þ̄ had þ̄ [660]  
name whiche was callyd

Englet þ̄ was most sotell  
& wise funder ordeyned  
and art and callyd hit ma  
sonry. and so w̄ his art ho  
nestly he thoȝt þ̄ childeren  
of gret lordis bi þ̄ pray  
er of þ̄ fathers and þ̄ fre  
will of here children. þ̄  
wiche when thei tauȝt w̄  
hie Cure bi a serteȝn tȝm̄  
þey were not all ilȝke ab

[670]

| ull



them some honest living.

Then one of them, that had the [660]

name which was called

Englet, that was most subtle

and wise founder, ordained

an art and called it Ma-

sonry, and so with his art, hon-

estly, he taught the children

of great lords, by the pray-

er of the fathers and the free-

will of their children, the

which when they [were] taught with [670]

high care, by a certain time,

they were not all alike able

for to take of þ̃ forleyde art  
 Wherfore þ̃ forlayde maist̃  
 Englet ordeynet thei were  
 passing of conyng schold  
 be passing honoured. And  
 ded to call þ̃ cōnyng maist̃  
 for to enforme þ̃ lasse of cō  
 nyng masters of þ̃ wiche [680]  
 were callyd masters of no  
 bilite of witte and cōnyng  
 of þ̃ art. Newþelesse þei cō  
 maundid þ̃ thei þ̃ were lasse  
 of witte schold not be callyd  
 seruant̃ ner sogett but felau

for to take of the [a]foresaid art  
wherefore the [a]foresaid master,  
Englet, ordained [that] they [who] were  
passing of cunning should  
be passing honored, and  
ded to call the cunninger master  
for to inform the less of cunning  
masters, of the which [680]  
were called masters, of nobility  
of wit and cunning  
of that art. Nevertheless they commanded  
that they that were less  
of wit should not be called  
servant, nor subject, but fellow,

ffor nobilite of here gentyll  
blode. In this maner was þ  
forlayde art begunne in þ  
lond of Egypte bi þ forlayd [690]  
maist<sup>r</sup> Englat & so hit went  
fro lond to londe and fro kȳg  
dome to kyngdome aft<sup>r</sup> þ ma=  
ny yeris in þ tyme of kyng  
adhellstone wiche was sum  
tyme kynge of Englonde bi  
his couñsell<sup>r</sup> and other gret<sup>r</sup>  
lordys of þ lond bi cōyn  
assent for grete defabt y  
fennde among<sup>r</sup> malons þei [700]

for nobility of their gentle  
blood. In this manner was the  
[a]foresaid art begun in the  
land of Egypt, by the [a]foresaid [690]  
master Englet, and so it went  
from land to land, and from king-  
dom to kingdom. After that, ma-  
ny years, in the time of King-  
Athelstan, which was some  
time king of England, by  
his councillors, and other greater  
lords of the land, by common  
assent, for great default  
found among masons, they [700]

ordeyned a certayne reule  
a mongys homi on tyme of  
þ̄ yere or in iij yere as nede  
were to þ̄ kyngh and gret  
lordys of þ̄ londe and all þ̄  
comente fro poynce to poyce  
and fro coūtre to coūtre  
cōgregacions scholde be made  
by maisters of all maist̄s  
malons and felaus in the [710]  
forlayd art. And so at suche  
cōgregacōns they þ̄ be mad  
masters schold be examined  
of þ̄ articuls aft̄ writen. &

ordained a certain rule  
amongst them: one time of  
the year, or in 3 years as need  
were to the king and great  
lords of the land, and all the  
comonalty, from province to province,  
and from country to country,  
congregations should be made,  
by masters, of all masters,  
masons, and fellows in the  
[a]foresaid art, and so, at such  
congregations, they that be made  
masters should be examined,  
of the articles after written, and

[710]

be ranſakyd whether thei be  
abull and kunnyngh to þ̄ p  
fyte of þ̄ lordys hem to ſerue  
and to þ̄ honour of þ̄ forſaid  
art and more ow they ſchulde  
recepue here charge þ̄ they [720]  
ſchuld well and trewly diſ  
pende þ̄ goodys of here lordis  
and as well þ̄ lowiſt as þ̄  
hieſt for they ben her lordys  
for þ̄ tyme of whom þei take  
here pay for here cerbyce  
and for here trauayle. The  
firſte article ys this þ̄ ewy



be ransacked whether they be  
able and cunning to the pro-  
fit of the lords [having] them to serve  
and to the honour of the [a]foresaid  
art. And, moreover, they should  
receive their charge that they [720]  
should well and truly dis-  
pend the goods of their lords,  
as well the lowest as the  
highest, for they be their lords,  
for the time, of whom they take  
their pay for their service  
and for their travail. The  
first Article is this,—That every

[Fol 3c.]

maist<sup>r</sup> of his art schulde be  
 wyllle and trewe to þ<sup>r</sup> lord þ<sup>r</sup> he [730]  
 scrupth dispendyng his godis  
 trule as he wolde his awne  
 were dispendyd, and not yefe  
 more pay to no mason than  
 he wot he may deserue aft<sup>r</sup> þ<sup>r</sup>  
 derthe of korne & bytaylor in þ<sup>r</sup>  
 cōntry no fauour to stondyng  
 for eu<sup>er</sup>y mān to be rewardeyd  
 aft<sup>r</sup> his trauayle. The sec<sup>nd</sup>  
 article is this þ<sup>r</sup> eu<sup>er</sup>y mast<sup>r</sup> [740]  
 of þ<sup>r</sup> art schulde be warned  
 by fore to cum to his cogregat<sup>n</sup>

master of this art should be  
wise and true to the lord that he [730]  
serveth, dispending his goods  
truly as he would his own  
were dispensed, and not give  
more pay to no mason than  
he wot he may deserve, after the  
dearth of corn and victual in the  
country, no favour withstanding,  
for every man to be rewarded  
after his travail. The second  
Article is this,—That every master [740]  
of this art should be warned,  
before, to come to his congregation,

þ̄ thei com dewoly but yf thei  
may assculyd bi sume man  
cause. But newlesse if þey  
be founde rebell at suche cō  
gregacions or faulty in eny  
man harme of here lordys  
and reprene of this art thei  
schulde not be excusyd in no [750]  
maner out take þ̄ll of dethe  
and thow they be in þ̄ll of  
dethe they schall warne þ̄  
maist̄ þ̄ is pryncipall of þ̄  
gederyng of his dessele. þ̄  
article is this þ̄ no maist̄

that they come duly, but if they  
 may [be] excused by some manner [of]  
 cause. But, nevertheless, if they  
 be found rebel[lious] at such con-  
 gregations, or faulty in any  
 manner [of] harm of their lords,  
 and reproof of this art, they  
 should not be excused in no [750]  
 manner [with]out taking peril of death,  
 and though they be in peril  
 of death, they shall warn the  
 master that is principal of the  
 gathering of his decease. The  
 [third] Article is this,—That no master

take noprentes for lasse terme  
than vij yer at þ̄ lest. by  
caus̄ whi suche as ben to i  
lasse terme may not pfitely [760]  
come to his art. nor abull  
to serue truly his lorde to  
take as a mason schulde  
take. The iiij article is þ̄  
þ̄ no macth for no p̄syte take  
no prentis for to be lernyd  
that is bore of bonde blode  
fore bi cause of his lorde to  
whom he is bonde woll tak<sup>e</sup>  
hym as he well may fro [770]

take no [ap]prentice for [a] less term  
 than 7 year[s] at the least, be-  
 cause such as be within [a]  
 less term may not, profitably, [760]  
 come to his art nor able  
 to serve, truly, his lord [and] to  
 take as a mason should  
 take. The 4th Article is this,—  
 That no master, for no profit, take  
 no [ap]prentice, for to be learned,  
 that is born of bond blood,  
 for, because of his lord, to  
 whom he is bond, will take  
 him as he well may, from [770]

his art & lede hym to hȳ out  
 of his logge or out of his  
 place þ̄ he worchyth in for  
 his felaus pauentȝ wold help  
 hym and debate for hȳ. and  
 theroff manslaughter myzt.  
 ryse hit is forbede. And also  
 for a nother cause of his art  
 hit toke begynnynge of grete  
 lordis children frely begetȝ [780]  
 as hit is jseyd bi for. The  
 v. article is thys þ̄ no mactȝ  
 yef more to his prentis in  
 tyme of his prentishode for



his art and lead him, with him, out  
 of his lodge, or out of his  
 place, that he worketh in, for  
 his fellows, peradventure, would help  
 him and debate for him, and  
 thereof manslaughter might  
 [a]rise, it is forbid[den.] And also  
 for another cause of his art,  
 it took beginning of great  
 lords' children, freely begotten, [780]  
 as it is said before. The  
 5th Article is this,—That no master  
 give more to his [ap]prentice in  
 time of his [ap]prenticehood, for

no pphite to be take than he  
 note well he may disserue  
 of þ̄ lorde þ̄ he seruith n̄ not  
 so moche þ̄ þ̄ lorde of þ̄ place  
 þ̄ he is taught j̄me may  
 haue sum p̄fite bi his te= [790]  
 chyng. The vij. article is  
 this þ̄ no mast̄ for no coue  
 tyle nex̄ p̄fite take no p̄n  
 tis to teche þ̄ is vn̄p̄fite þ̄  
 is to ley habyn̄g eny mā̄  
 for þ̄ whiche he may not  
 trewely worche as hym  
 ought for to do. The vij.

no profit to be take[n], than he  
note[s] well he may deserve  
of the lord that he serveth, nor not  
so much that the lord, of the place  
that he is taught in, may  
have some profit by his teach- [790]  
ing. The 6th Article is  
this,—That no master for no coveteous-  
ness, nor profit, take no [ap]pren-  
tice to teach that is imperfect, that  
is to say, having any maim  
for the which he may not  
truly work as he  
ought for to do. The 7th

article is this þ̄ no maist<sup>r</sup> be  
 y founde wittyngly or help [800]  
 or p̄cure to be maynteny<sup>d</sup> &  
 susteyn<sup>d</sup> any comyn nyztwal  
 ker to robbe bi the whiche  
 mane<sup>r</sup> of nyztwalkyn<sup>g</sup>  
 thei may not fulfyll þ̄ day<sup>s</sup>  
 werke and traueyll thorow  
 þ̄ cōdicion her<sup>e</sup> felaus myzt  
 be made wrowthe. The viij.  
 article is this þ̄ yf hit befall  
 þ̄ any mason þ̄ be p̄fyte and [810]  
 cōnyng come for to seche  
 werke and fynde any vn̄pfit

Article is this,—That no master be  
found wittingly, or help [800]

or procure, to be [a] maintainer and  
sustainer [of] any common night-wal-  
ker to rob, by the which  
manner of night-walking

they may not fulfil their day's  
work and travail, [and] through  
the condition their fellows might  
be made wroth. The 8th

Article is this,—That if it befall  
that any mason that be perfect, and [810]  
cunning, come for to seek  
work and find an imperfect,

and unkunnyng worchyng  
þ̄ maist<sup>r</sup> of þ̄ place schall re  
ceyue þ̄ p̄fite and do a wey þ̄  
vnpfite to þ̄ p̄fite of his lord  
The ix. article is this þat  
no maist<sup>r</sup> schall supplant  
a nother for hit is leyd in þ̄  
art of masonry þ̄ no man [820]  
scholde make ende so well  
of werke bigonne bi a no  
ther to þ̄ p̄fite of his lorde  
as he bigan hit for to end  
hit bi his maters or to whōe  
he scheweth his maters.

and uncunning working,  
the master of the place shall receive the perfect, and do away the imperfect, to the profit of his lord.

The 9th Article is this,—That

no master shall supplant

another for it is said, in the

art of masonry, that no man

should make end so well

of work begun by ano-

ther, to the profit of his lord,

as he [that] began it, for to end

it by his matters, or to whom

he sheweth his matters.

[820]

This councell ys made bi dy  
uers lordis & maisters of  
dyvers pbynces and diuys  
cōgregacions of masonry [830]  
and hit is to wyte þ̄ who þ̄  
cobetyth for to come to the  
state of þ̄ forseyd art hit be  
hobeth hem fyrst p̄ncypally  
to god and holy chyrche &  
all halowis and his mast̄  
and his felowis as his āwe  
brotheryn. The secunde poynt  
he most fulfyllen his dayes  
werke truly þ̄ he takyth for [840]



This council is made by di-  
vers lords and masters of  
divers provinces and divers  
congregations of masonry  
and it is, to wit, that who that  
coveteth for to come to the  
state of the [a]foresaid art it be-  
hoveth them first, principally,  
to God and holy church, and  
all-halows, and his master  
and his fellows as his own  
brethren. The second Point,—  
He must fulfil his day's  
work truly that he taketh for

[830]

[840]

his pay. The. iiij. þ he can  
hele the counsell of his felow  
in logge and in chambere  
and in ewy place þ as mas<sup>o</sup>s  
beth. The iiij. poynt þ he be  
no disseyder of þ forseyd art  
ne do no piudice ne susteyne  
none articles agenst þ art  
ne a yenst none of þ art  
but he schall susteyne hit [850]  
in all honobre in as moche  
as he may. The. v. poynt  
whan he schall take his  
pay þ he take hit mekely

his pay. The 3rd [Point],—That he can  
hele the counsel of his fellows  
in lodge, and in chamber,  
and in every place there as Masons  
be. The 4th Point,—That he be  
no deceiver of the [a]foresaid art,  
nor do no prejudice, nor sustain  
no articles, against the art,  
nor against none of the art,  
but he shall sustain it [850]  
in all honour, inasmuch  
as he may. The 5th Point,—  
When he shall take his  
pay, that he take it meekly,

as the tyme ys ordeynyd bi  
the maist<sup>r</sup> to be done and þ  
he fulfyll the accepcons  
of trauayle and of his rest  
y ordeyned and sette bi þ  
maist<sup>r</sup>. The. vij. poynt yf [860]  
eny discorde schall be bitwe  
ne hym & his felows he  
schall a bey hym mekely &  
be styll at þ byddyng of  
his maist<sup>r</sup> or of þ wardeyne  
of his maist<sup>r</sup> in his maist<sup>r</sup>s  
absens to þ holy day fo=  
lowyng and þ he accorde

as the time is ordained by  
the master to be done, and that  
he fulfil the acceptations  
of travail, and of rest,  
ordained and set by the  
master. The 6th Point,—If  
any discord shall be be-  
tween him and his fellows he  
shall obey him meekly, and  
be still at the bidding of  
his master, or of the warden  
of his master, in his master's  
absence, to the holy-day follow-  
ing, and that he accord

[860]

then at þ̄ dispocion of his  
felaus and not vpon þ̄ wer [870]  
keday for lettynge of here  
werke and p̄fyte of his lord  
The. viij. poynt þ̄ he cobet  
not þ̄ wyfe ne þ̄ doughter  
of his masters noþ̄ of his  
felawes but yf hit be in ma-  
ryage nor holde cōcubines  
for dyscord þ̄ myzt fall a  
monges them. The. viij.  
poynt yf hit befallē hym [880]  
ffor to be wardeyne vnder  
his mast̄r þ̄ he be trewe mene

then at the disposition of his  
fellows, and not upon the work-  
day for letting of their  
work and profit of his lord.

[870]

The 7th Point,—That he covet  
not the wife, nor the daughter,  
of his masters, neither of his  
fellows, but if it be in mar-  
riage, nor hold concubines,  
for discord that might fall a-  
mongst them. The 8th

Point,—If it befall him

[880]

for to be warden under  
his master, that he be true mean

bitwene his mast<sup>r</sup> & his  
 felawes and þ̄ he be hely in  
 the absence of his mast<sup>r</sup> to  
 þ̄ honor of his mast<sup>r</sup> and p=  
 fit to þ̄ lorde þ̄ he serueth  
 The. ix. poynt yf he be wyser  
 and sotellere þan his felawe  
 worchynge to hym in his [890]  
 logge or in eny other place  
 and he pleyue hit þ̄ he schold  
 lese the stone þ̄ he worchyt a=  
 pon for defawte of cōnyng  
 and can teche hym and a  
 mende þ̄ stone he schall en  
 | forme



between his master and his  
fellows, and that he be busy in  
the absence of his master to  
the honour of his master and pro-  
fit of the lord that he serveth.

The 9th Point,—If he be wiser,  
and subtler than his fellow  
working with him in his  
lodge, or any other place,  
and he perceive it that he should  
leave the stone that he worketh up-  
on, for default of cunning,  
and can teach him and a-  
mend the stone, he shall in-

[890]

form

hym and helpe hī þ̄ the more  
 loue may encrese among hē  
 and þ̄ þ̄ werke of þ̄ lorde be not [900]  
 lost. **W**han the maſt̄r and þ̄ fe  
 lawes be for warned ben y  
 come to ſuche cōgregacōns  
 if nede be þ̄ Scherette of þ̄  
 countre or the mayer of þ̄  
 Cyte or alderman of þ̄ town  
 in wyche the cōgregacōs ys  
 holdē ſhall be felaw and ſo  
 ciat to þ̄ maſt̄r of the cōgre  
 gacion in helpe of h̄ȳ apenſt re [910]  
 belles and vpheryng þ̄ ryzt

him and help him, that the more  
love may increase among them,  
and that the work of the lord be not [900]  
lost. When the master and the fel-  
lows be forewarned [and] are  
come to such congregations,  
if need be, the Shériff of the  
Country, or the Mayor of the  
City, or Alderman of the Town,  
in which the congregations is  
holden, shall be fellow, and [as] soci-  
ate, to the master of the congre-  
gation, in help of him, against re- [910]  
bels and [for the] up-bearing the right

of the reme. At þ̄ fyrst begynnyng new men þ̄ new wer charged bi fore beth charged in þis manere that schold neuer be theuys nor þeuys meynteners and þ̄ schuld trypuly fulfyll her dayes werke and trauayle for her pay that þey schull take of here lord and trewe a countyeue to here felaus in th̄ gyys þ̄ be to be a countyd of hem and to here and hem loue as hem selfe and they

[920]

of the realm. At the first beginning new men, that never were charged before, be charged in this manner,—That [they] should never be thieves, nor thieves' maintainers, and that [they] should truly fulfil their day's work, and travail, for their pay that they shall take of their lord, and [a] true account give to their fellows, in things that be to be accounted of them, and to hear, and them love as themselves. And they

[920]


schall be trewe to the kynge  
 of englond and to the reue  
 and that they kepe w<sup>th</sup> all þ<sup>r</sup>  
 myzt and all the articles  
 a for sayd. **A**ft<sup>r</sup> that hit schall [98<sup>o</sup>]  
 be enqueryd if ony mast<sup>r</sup> or  
 felaw that is y warnyd haue  
 y broke ony article be forsayd  
 the whiche if they haue done  
 hit schall be de termyned þ<sup>r</sup>  
 Therefore hit is to wyte if  
 eny mast<sup>r</sup> or felawe that is  
 warnyd bifore to come to  
 suche cōgregacōns and be

shall be true to the King  
of England, and to the realm,  
and that they keep, with all their  
might, and all the Articles  
aforesaid. After that it shall [930]  
be enquired if any master, or  
fellow, that is warned, have  
broke[n] any Article beforesaid,  
the which, if they have done,  
it shall be determined there.  
Therefore, it is to wit, if  
any master, or fellow, that is  
warned before to come to  
such congregations and be

rebell and woll not come or [940]  
els haue trespassed a yent  
any article beforseyd if hit  
may be p<sup>r</sup>uyd he schall for=  
swere his masonri and schal  
no more vse his craft. The  
whiche if he p<sup>r</sup>sume for to do  
þ̄ Schwefe of þ̄ countre i þ̄ which  
he may be founde worchynge  
he schall p<sup>r</sup>son hi & take all  
his godys i to þ̄ kynges hond [950]  
tyll his g<sup>r</sup>ce be g<sup>n</sup>tyd hi & y sche  
wed for þ̄ cause p<sup>r</sup>ncipally w<sup>h</sup>  
þ̄es cōgregacōns ben y ordeyned



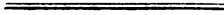
rebell[ious], and will not come, or [940]  
else have trespassed against  
any Article beforesaid, if it  
may be proved, he shall for-  
swear his Masonry and shall  
no more use his craft; the  
which, if he presume for to do,  
the Sheriff of the Country, in the which  
he may be found working,  
he shall [im]prison him and take all  
his goods into the king's hand [950]  
till his grace be granted him and shew-  
ed. For this cause, principally, where  
these congregations ordained

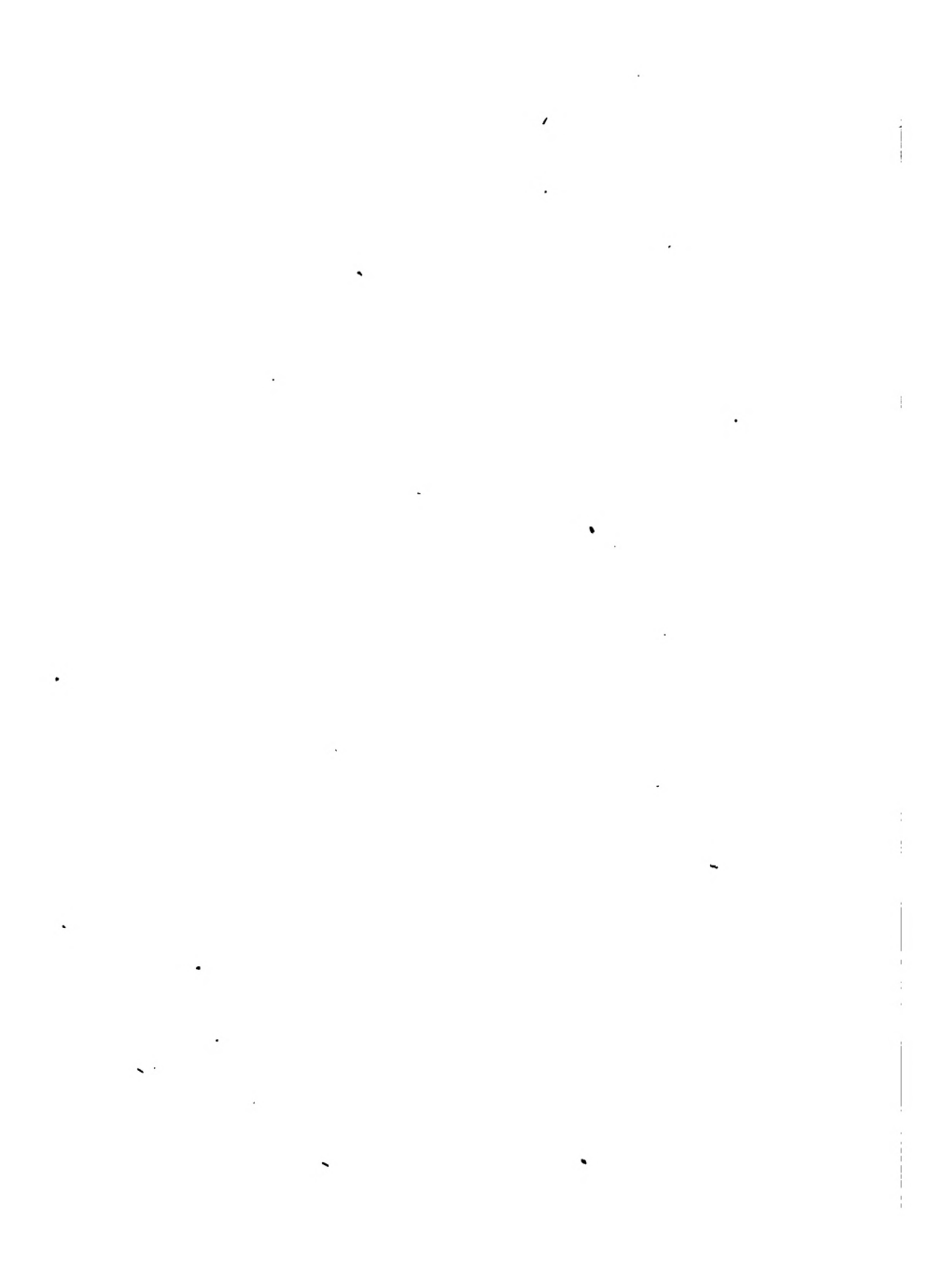
that as well the lowist as  
as the hiest schuld be well  
and trewely y seruyd in  
his art biforelayd thorow  
owt all the kyngdom of  
Englond. Amen so mote  
hit be 



that as well the lowest, as  
the highest, should be well  
and truly served in  
his art, beforesaid, through-  
out all the kingdom of  
England. AMEN: So  
MOTE IT BE.

[960]





## NOTES.

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THE FIGURES REFER TO THE LINES OF THE TEXT.

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### A.

[140.] *The master of History.*

Herodotus was frequently termed by old writers "the Father of History," and the reference here made is to him. Cicero says, "Quanquam apud Herodotum, patrem historiæ \* \* \* sunt innumerabiles fabulæ."—*De Legg* 1. 1.

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### B.

[140.] *The Polycronycon.*

This was a book bearing the following title: *The Polycronycon; conteynyng the Berynges and Dedes of many Tymes, in eyght Books, &c.* Imprinted by William Caxton. Fol. Lond. 1482. This celebrated chronicle, or history, was compiled in Latin by Ranulph Higden, a Benedictine of St. Werburg's Monastery, now Chester Cathedral, who died about 1360, and was the text book of a number of subsequent similar productions. It is styled Polycronycon, as the author himself informs us, from its comprehending the transactions of many ages, and is divided into eight books, &c.

It was translated into English by one Trevisa, Vicar of the parish of Berkely, and Caxton partly re-wrote it. For further notices consult Ames' and Herbert's *Typographical Antiquities*, by Dr. Dibdin, vol. i., pp. 133—152.

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C.

[143.] *De Imagine Mundi; et Isidorus, &c.*

It is totally out of the question to pretend to give the *ipsissima verba* of these quotations. The writer appears to have taken them second-hand, or from memory; and it has therefore been deemed more useful to the student to give some account of the authors quoted. The *Polycronycon* quotes largely from SS. Isidore and Methodius, as well as Josephus; extracts from all of which will be seen in a subsequent note.

St. Isidore of Seville was born about the year A.D. 570, at Carthagená, and educated by his brother, Leander, Bishop of Seville, whom he succeeded in 601. He was the oracle of Spain during thirty-five years and died in 646, leaving the following works:—Twenty books of *Origines or Etymologies*; a *Chronicle*, ending at the year 626, useful for the history of the Goths, Vándals, and Suevi; *Commentaries on the Historical Books of the Old Testament*; a *Treatise on Ecclesiastical Writers*; a *Rule for the Monastery of Honori*; a *Treatise on Ecclesiastical Offices*. He was also the author of the Mozarabic, or ancient Spanish Liturgy. His works have been printed in folio, at Paris, in 1601, Cologne, 1617, and Madrid, in 1778. They were also issued in seven vols. 4to. at Rome,

1797—1803. For further particulars see Alban Butler's *Lives of the Saints*, 2 vols. 8vo. Dublin, 1833—8; and the *Acta Sanctorum* of the Bollandists, 57 vols. fol. Antwerp and Brussels, 1643—1853.

Methodius, Bishop and Martyr, flourished towards the close of the third, and in the early part of the fourth century. He was, according to St. Jerome, Bishop of Olympus, in Lycia, and afterwards of Tyre. Socrates also says that he was Bishop of Olympus. Suidas calls him Bishop of Olympus, in Lycia, or of Patara, and afterwards of Tyre. Eusebius has made no mention of Methodius in his *Ecclesiastical History*; which silence has been ascribed, not without probability, to his resentment against Methodius for having written with severity against Origen, of whom Eusebius was a great admirer. Some say that he suffered under Decius or Valerian, but this opinion is inconsistent with his having written against Porphyry, who did not publish his books against the Christians till about the year A.D. 270. The other opinion, with which St. Jerome concurred, was that Methodius had the honour of Martyrdom at the end of the last, or Diocletian's, persecution, A.D. 311 or 312. Epiphanius calls Methodius "a blessed man," and he also gives him the character of "a learned or eloquent man, and a zealous defender of the truth." St. Jerome likewise gives him the title of "the most eloquent Martyr Methodius." He wrote a work against Porphyry; of this there is nothing now remaining but a few fragments. *The Banquet of Ten Virgins, or of Chastity*; there are large extracts from this work in Photius, and it may be found entire in Combefis's *Actuarium*. *The Book of Resurrection*; this was written against Origen.

Extracts from it are given by Photius, and Epiphanius has transcribed a considerable portion of it into his work about Heresies. *Concerning the Pythoness*; of this, which was likewise written against Origen, nothing now remains. *Commentaries on Genesis and the Canticles* are lost. In Photius there are large extracts from his treatise *On Free Will, or The Origin of Evil*; and also extracts from another work of Methodius written against Origen, and entitled, *Of the Creatures*, which is not mentioned by St. Jerome. Theodoret has quoted a passage of Methodius out of a piece entitled, *A Discourse of Martyrs*, of which there is nothing else remaining; neither have we any part of a dialogue called *Xeno*, which is noticed by Socrates. There are also some other pieces extant ascribed to him, such as *A Homily concerning Simeon and Anna*, another upon *Our Saviour's Entrance into Jerusalem*, a work entitled *Revelations*, and a Chronicle. A Latin version of the *Revelations*, above mentioned, is inserted in the 3rd vol. of *Bibliotheca Patristica*, and in 1644 Father Combefis published, in folio, at Paris, all the works and fragments of Methodius which could then be met with in Greek or Latin. This publication was enriched by many notes.

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D.

[159.] *Adam's line lineal, &c.*

The narrative here, and for some pages following in the MSS., is a paraphrase of the history given in the *Poly-cronycon*, and the following extract will bear out the



difficulty alluded to, in a former note, of citing the exact parallel passages. The quotation is from *liber secundus*, cap. v., in which it states,—

“Caym Adams fyrste sone begate Enoch, he gate Irad, he gate Manayell, he gate Matusale, he gate Lameth. this Lameth toke twey wyves. Ada & Sella gate tweyne sones on Ada. Jabell yt. was fader of them yt. woned in tentes & in paulyons. And tuball yt. was fader of organystre & of harpers. And Lameth gate on Sella Tubalcayn yt. was a smith worchyng with hamer, and his sister Noema, she found fyrst weuyngne crafte. ¶. Josephus. Caym gadred rychesse vyolently by strength, & made men to be lechours & theues & toured symple lyuynge of men to fyndyng of mesures and weygthes, he ordeyned markes and boundes of feldes and of londes and buylde a Cyte & walled it, for he full soore drade them that he had greued. ¶. Ysydorus, lib. xv. cap. secundo. Men were fyrst naked and vnarmed, not syker agaynst bestes, nouthen agaynst men to defende and kepe them fro colde and fro hete, that by besynesse of kynde wytte, they bethought them of buyldynge, therefore they buylde them small cootes and cabans and keuered them with smale twygges and with rede, that theyr lyfe myght be the more saue. ¶. Petrus capitulo xxvii. Lameth the seuenth from Adam and most shrewe, was the fyrste yt brought in bygame, and soo spouse breche agaynst the lawe of God and of kynde, and agaynst Goddes owne dome. ¶. Josephus. Jabell ordeyned fyrste flockes of beestes and marks to know one from another. And departed kyddes from lambes, and yonge from the olde. ¶. Petrus. Tubalcayn founde fyrst smythes crafte. Tuball hadde grete lykynge to here the

hamers sowne. And he fonde proporcions and acorde of melodye by weyght of the hamers. And soo he vsed them moche in the acorde of melodye, but he was not fynder of the Instrumentes of musyke. For they were founde longe afterwarde. ¶ R. Here wyse men tellen that thoughte Tuball vsed fyrst musyke for his pleasure, whyle he was an herde and kept beestes, for all that was not he that founde fyrste the resonne of accorde in musyke by wyghtes, but Pythagoras founde yt. therof loke within ye thyrd boke of Pythagoras."

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E.

[246.] *Naamah was finder of weavers-craft, &c.*

See previous note D.

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F.

[253.] *Had knowledge that God would take vengeance, &c.*

The *Polycronycon* thus notices this tradition :—

"¶ Josephus. That tyme men wyste as Adam had sayde, that they sholde be destroyed by fyre or elles by water. Therefore bookes that they hadde made by grete trauaylle and studye, he closed them in two grete pylers made of marble and of brent tyle. In a pyler of marble for water, and in a pyler of tyle for fyre. For it should be saued by that maner to helpe of mankynde. Men sayth that the pyler of stone escaped the floode, and yet is in Syrria."—*Liber secundus*, fol. lxij.

This may be seen in any modern edition of Josephus's

work on *The Antiquities of the Jews*, Book I. Chap. II. Section iii.

In *The Freemasons Quarterly Review* for 1834, page 335, there is a description of the Vatican Library. The writer tells us that there are eight columns, and Seth is represented upon the second column, with his children; underneath are these words:—"Filu Seth columnis daubus rerum celestium disciplinam inscripserunt." The Sons of Seth wrote the knowledge of things celestial upon two columns.

In the same library there are several fragments of a work entitled *The Testament of Adam*, or, as it is sometimes called, *The Apocalypse of Adam*, written in Syriac about the IX. century. One portion of it shows that the tradition is an oriental one and may be added here, thus:—"And I, Seth, I have written this testament; and after the death of my father Adam we shall bury him, I and my brother, on the East of Paradise, in face of the city of Enoch, the first which was built upon earth. And the angels and the virtues of heaven shall attend his funeral, because he was created in the image of God. And the sun and the moon shall be darkened, and there shall be darkness for seven days. And we sealed his testament, and placed it in the *Cavern of Treasures*, where it has remained until this day, with the treasures which Adam took with him from Paradise—gold, myrrh, and frankincense."

---

G.

[341.] *Arach and Archad and Calan, &c.*

In Nott and Gliddon's *Types of Mankind*, 4to. London,

1854, is a chapter on the "Hebrew Nomenclature, in the X. Chapter of Genesis." Accompanying this is a "Genealogical Tableau" of the same chapter, and there we find the four cities of Babylon, Erech, Akkad, and Chalne, in the land of Shinar, out of which Nimrod is said to have gone forth to Ashur (Assyria) and built Nineveh, Rehoboth, Calah, and Resen. The Ethnological doctrine being that the majority of the names found in that chapter are those of *places* and not *persons*. The curious reader will do well to consult, in addition, Ainsworth's *Annotations on The Pentateuch*, 8vo., Glasgow, 1843; and Kitto's *Pictorial Bible*, 4to., Lond. 1847.

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. H.

[425—451.] *How that Euclid came to geometry, &c.*

The Editor begs he may not be held responsible for the chronology which makes Euclid and Abraham contemporaries.

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I.

[603.] *Saint Adhabell into England, &c.*

There is no trace to be found of any such person as Saint Adhabell. The story of St. Alban's conversion is told in this manner. He was a pagan when the edicts of the Roman Emperors were vigorously put into execution against the Christians in Britain. A certain clergyman, called by some writers Amphibalus sought, by flight, to escape the fury of his persecutors and St. Alban offered

him a shelter, was converted to Christianity by him, suffered death for the faith, and has ever since been considered the proto-martyr of Britain. Whether the Saint Adhabell of the text and Amphibalus were one and the same person must be decided by every one for himself. To those desiring more knowledge on this point, it is recommended to refer to the *Britannia Sancta*, 4to, Lond. 1745; and Alban Butler's *Lives of the Saints*, vol. I., under the date of June the 22nd.

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J.

[534, *et passim*.] *Written in the Book of Charges.*

In the present book there are several references to the old charges, see Index, *vide* "Charges." Of these there are many versions. In the Rev. Bro. Dr. James Anderson's *History and Constitutions*, 2nd edit., 4to., London, 1738, page 65, he thus writes of them:—"Athelstan, the eldest son, succeeded tho' only the son of a concubine, and at first left the Craft to the care of his brother Edwin, called in some copies his *son*; for in all the old copies it is written to this purpose, viz. :—

" 'That tho' the antient records of the brotherhood in England were most of them destroy'd or lost in the wars with the Danes, who burnt the monasteries where the records were kept; yet King Athelstan (the Grandson of King Alfred), the first anointed King of England, who translated the Holy Bible into the Saxon language, when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France and elsewhere, whom he appointed overseers thereof: they brought with them the Charges and Regulations of the foreign lodges, and prevail'd with the King to increase the wages.

“ ‘That Prince Edwin, the King’s brother, being taught geometry and Masonry, for the love he had to the said craft, and to the honourable principles whereon it is grounded, purchased a Free-Charter of King Athelstan, his brother, for the Free Masons having among themselves a correction, or a power and freedom to regulate themselves, to amend what might happen amiss, and to hold a yearly communication in a general assembly.

“ ‘That accordingly Prince Edwin summon’d all the Free and Accepted Masons in the realm, to meet him in a congregation at York, who came and formed the Grand Lodge under him as their Grand Master, A.D. 926.

“ ‘That they brought with them many old writings and records of the craft, some in Greek, some in Latin, some in French, and other languages; and from the contents thereof, they fram’d the Constitutions of the English lodges, and made a law for themselves, to preserve and observe the same in all time coming, &c., &c.”

In the same edition, page 71, Bro. Anderson states as follows :—

“ ‘The constitutions were now meliorated; for an old Record imports, that in the glorious Reign of King Edward iii. when Lodges were many and frequent, the Grand Master with his Wardens, at the head of the Grand Lodge, with consent of the Lords of the Realm, then generally Free Masons, ordain’d,

“ ‘That for the future, at the Making or Admission of a Brother, the constitutions shall be read, and the charges hereunto annexed.

“ ‘That Master Masons, or Masters of Work, shall be examined whether they be able of cunning to serve their respective Lords, as well the Highest as the Lowest, to the Honour and Worship of the foresaid Art, and to the profit of their Lords; for they be their Lords that employ and pay them for their Travel.

“ ‘That when the Master and Wardens preside in a lodge, the Sheriff, if need be, or the Mayor, or the Alderman (if a Brother) where the Chapter is held, shall be sociate to the Master, in help of him against Rebels, and for upholding the Rights of the Realm.

“ ‘That Enter’d Prentices at their making shall be charged not to be Thieves, nor Thieves Maintainers. That the Fellow Crafts shall

travel honestly for their Pay, and love their Fellows as themselves; and, That all shall be true to the King, to the Realm, and to the Lodge.

“That if any of the Fraternity should be fractious, mutinous, or disobedient to the Grsnd Master’s orders, and after proper Admonitions should persist in his Rebellion, he shall forfeit all his claim to the Rights, Benefits, and Privileges of a true and faithful Brother, &c. Concluding with, Amen, So mote it be.”

---

K.

[621—4.] *And learned the practice of that science to his speculative, for of speculative he was a master, &c.*

This is to the free and accepted, or speculative, Mason the most important testimony. It asserts that the youngest son of King Athelstan learned practical Masonry in *addition* to speculative Masonry, for of that he was a master. No book or writing so early as the present has yet been discovered in which speculative Masonry is mentioned, and certainly none has gone so far as to acknowledge a Master of such Craft. If it is only for these lines the value of this little book to Freemasons is incalculable.

After writing the above, a friend, not a brother, but one of the most learned men on the subject of Masonry, put the following question :—“Are you so sure that speculative Masonry is Freemasonry? May it not be the art of designing, speculative being tantamount to contemplative, amongst the older authors, in fact what we should now call an architect?”

Every Freemason can resolve this for himself.

---

## L.

[660—2.] *Then one of them, that had the name which was called Englet, &c.*

Englet as a name is nowhere to be found. Who he was is a mystery, unless we may presume that it is a clerkly error for Euclid. In the text we find Euclid's name transformed into Enclid and Enclidnis, and it was not an uncommon thing for scribes to change the spelling, and even the appearance, of proper names at the time when the original was written. This explanation must be taken for what it is worth, as no better conjecture can be given.

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